

Nay, there is a clear indication of the necessity of rebellion and revolution in the cause of God. " Now if your king be a man ignorant of God, ennemie to the true religion, blinded by superstition, and a persecutor of Christes membres ; shall yee be excused, if with silence yee passe over his iniquitie ? Be not deceived, my lordes, ye are placed in auctoritie for an other purpose than to flatter your king in his folie and blind rage; to witt, that as with your bodies, strength, riches, and wisdom, ye are bound to assist and defend him in all things, which by your advice he shall take in hand, for God's glorie, and for the preservation of his commonwealth and subjects ; so by your gravities, counsel, and admonition, yee are bound to correct and repress whatsoever ye know him to attempt expressedly repugning Goddes Word, honour, and glorie, or what ye shall espie him to do, be it by ignorance, or be it by malice, against his subjectes, great or small. Of which last part of your obedience, yf ye defraud your king, ye commit against him no lesse treason, then yf ye did extract from him your due and promised support, what time by his enemies unjustly he wer pursued. But this part of their duetie, I fear, do a small number of the nobilitie of this age rightly consider ; neither yet will they understand, that for that purpose hath God promoted them. For now the commune song of all men is, We must obey our kinges, be they good or be they bad ; for God hath so commanded. . . . True it is that God hath commaunded kinges to be obeyed, but like true it is, that in things which they commit against his glorie, or when cruelly without cause they rage against their brethren, he hath commaunded no obedience, but rather he hath approved, yea, and greatly rewarded such as have opposed themselves to their ungodly commaunde-ments and blind rage."

Knox's trumpet-call to resistance was largely motivated by his Protestant zeal. Not only is resistance to persecution lawful, it is incumbent to withstand the king in the interest of true religion, and there is no room for dispute as to what is true religion and what is not. It is indisputably the religion of John Knox. This is a narrow view, but it must be remembered that in an age when two parties are engaged in mortal

conflict there is little scope for the play of
philosophy. He
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